

**The Tolerance Value in Habiburrahman El Shirazy's Novel
*Ayat-Ayat Cinta 2***

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Abstract

The value of tolerance which inherent in the individual soul in this era of globalization began to collapse. Therefore, there are many cases of intolerance that increase every year. The novel of Habiburrahman El Shirazy "Ayat-Ayat Cinta 2" created with a high content of tolerant attitude which is able to inspire readers to imitate the commendable attitude of tolerance in coexistence with a pluralistic society like Indonesia. The purpose of this study was to explain and describe the forms of tolerance values contained in the story in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El Shirazy. The technique of collecting data was done by purposive sampling according to subject matter that

studied. Data analysis technique in this research was done by interactive analysis model, namely: (1) data collection, (2) data reduction, (3) data presentation, and (4) drawing conclusion. The forms of tolerance that were highlighted in the novel *Ayat-Ayat Cinta 2* mostly came from Muslims society in Scotland, thus reflecting the teachings of Islam, although there were some who came from Scotland or even non-Muslims. The use of forms of tolerance values in the novel *Ayat-Ayat Cinta 2* was poured in sentence form, real action, and debate. The reflection of visible values of tolerance did not distinguish between social status, geographic position, and level of human education. This research reveals the story behind a fascinating soul-building novel. Using descriptive-qualitative methods, this study found superior side of a tolerant value in Habiburrahman El Shirazy's novel *Ayat-Ayat Cinta 2*. The values of tolerance were respect and appreciate human diversity.

[Nilai toleransi yang melekat dalam diri individu di era globalisasi ini mulai runtuh. Oleh sebab itu, banyak sekali dijumpai kasus intoleransi yang semakin meningkat setiap tahun. Novel *Ayat-Ayat Cinta 2* hadir dengan menjunjung tinggi sikap toleransi yang diperankan secara apik, sehingga mampu menggugah pembaca untuk meneladani sikap terpuji toleransi dalam hidup berdampingan dengan masyarakat yang majemuk seperti Indonesia. Kajian ini bertujuan untuk menjelaskan dan mendeskripsikan bentuk-bentuk nilai toleransi yang terkandung di balik cerita dalam novel *Ayat-Ayat Cinta 2* karya Habiburrahman El Shirazy. Teknik pengumpulan data dilakukan dengan purposive sampling sesuai dengan pokok permasalahan yang dikaji. Teknik analisis data dalam penelitian ini dilakukan dengan model analisis interaktif, yaitu: (1) pengumpulan data, (2) reduksi data, (3) penyajian data, dan (4) penarikan kesimpulan. Bentuk-bentuk nilai toleransi yang ditonjolkan dalam novel *Ayat-Ayat Cinta 2* ini sebagian besar berasal dari umat muslim di Skotlandia, sehingga mencerminkan ajaran agama Islam, meskipun ada beberapa yang berasal dari warga Skotlandia atau bahkan warga non muslim. Penggunaan bentuk-

bentuk nilai toleransi dalam novel Ayat-Ayat Cinta 2 tersebut dituangkan dalam bentuk kalimat, aksi nyata, maupun debat. Pencerminkan nilai toleransi yang terlihat tidak membedakan status sosial, letak geografis, dan tingkat pendidikan manusia. Penelitian ini mengungkap hal tersebut dibalik cerita dari sebuah novel pembangun jiwa yang memukau. Menggunakan metode deskriptif-kualitatif, penelitian ini menemukan sisi unggul dari sebuah nilai toleransi yang dijunjung tinggi dalam novel Ayat-Ayat Cinta 2 karya Habiburrahman El Shirazy. Nilai toleransi tersebut berupa rasa hormat dan menghargai keberagaman manusia.]

Keywords: value; tolerance religion; character; society; novel

Introduction

Every human being has potential to characterize in accordance with the nature of human creation, but in life requires the process of character formation as a business that must be actively carried out early. Weak education that still prioritizes the results of intellectual intelligence alone, causing other areas of intelligence to be lost. The number of irregularities which indicate a bleak portrait of education was the lack of morality, not accepting differences, the number of tribal conflicts, cultures, and even more religious conflicts resulting in hostilities, and quarrels.

Muhsinin¹ in his research even says that many schools or madrasah (muslim educational institution) gave birth to religious, fanatical, militant, fundamentalist people who lived in society did not provide good religious examples, but become easier to be anarchist, more understanding, easy to ignite issues, and less tolerant of differences religion. Education that is not able to form students who have intelligence of character, it will impact on students who live in multicultural society. The student will be easily showed

¹ Muhsinin, "Model Pendidikan Karakter Berbasis Nilai-Nilai Islam untuk Membentuk Karakter Siswa yang Toleran," *Jurnal Edukasia* 8, no. 2 (Fall 2013); 209.

his/her emotion, and can not appreciate the diversity of a plurality. Rosyid² even said that the trend of violence in Indonesia increase, the religious tolerance is getting eroded and religious radicalization is getting stronger.

Misrawi³ suggests that multiculturalism is needed in order to live tolerantly with other people, especially because it is different from religion. Multiculturalism is one of the notions that pay attention to minority groups to protect the group from ethnic groups so as to maintain the identity of minority groups through culture. Cultural aspect becomes important in building tolerance attitude, because tolerance could not be carried only by religious community only, but must be carried together by all ethnic cultures in a country. Countries that embrace the democratic system, generally have a high awareness of the importance of multiculturalism to build tolerance among citizens.

Ardiansyah⁴, said that today accusations against Islam and its people as agents of violence and acts of anarchy and terrorist accusations increase by people outside of Islam. It does not need to be addressed or reciprocated by pointing back, because the act of retaliation in such a way would even further discredit Muslims and justify the allegations raised.

Therefore, Muslims must find the right formulation, such as being nice to break the stigma that is thrown. A good attitude is to show a tolerant attitude. In connection with the above explanation, the selection of this research object is the novel *Ayat-Ayat Cinta 2* by Habiburrahman El Shirazy (2015). Novel *Ayat-Ayat Cinta 2* is a novel that tells about the life and culture of Scottish society. This novel becomes interesting because it is written by writers who imagine Scotland. A story about the life of an Indonesian citizen (Java) with the twists and turns of life in Scotland as a minority. Fahri, as a native Indonesian citizen with a democratic system that lives abroad is able to apply the attitude of tolerance against other people in

² Moh. Rosyid, "Mewujudkan Pendidikan Toleransi antarumat Beragama di Kudus: Belajar dari Konflik Tolikara Papua 1 Syawal 1436 H/ 2015 M," *Jurnal Pendidikan Islam* 3, no. 2 (Fall 2015): 374.

³ Zuhairi Misrawi, *Pandangan Muslim Moderat: Toleransi, Terorisme, dan Oase Perdamaian* (Jakarta: PT Kompas Media Nusantara, 2010), 9.

⁴ Ardiansyah, "Toleransi Beragama dalam Praktik Negara Madinah (Upaya Mengungkap Realita Sejarah Nabawiyah)," *Jurnal Madania* 18, no. 2 (Fall 2014): 174.

Scotland are different from himself. Fahri has always been blamed and viewed by his neighbors for being perceived as a terrorist and a trigger of splits and bloodshed everywhere, but Fahri does not reply to the accusation, instead behaves very well to his "enemies" in various ways so that the accusations thrown against him was slowly fading.

Definition of Tolerance Value

The value of manners that is identical with the moral, it is very important to be implanted in society. The value of this character needs to be implanted to the community early on, because the character of the child at that time has not been affected by the characters that are not good. So that The researcher here will form the character of quality and quality.

*Character is the complex set of psychological characteristics that enable an individual to act as a moral agent. In other words, character is multifaceted. It is psychological. It relates to moral functioning. In the first author's moral anatomy, seven psychological aspects of character are identified: moral action, moral values, moral personality, moral emotions, moral reasoning, moral identity, and foundational characteristics.*⁵

Character is a complex set of psychological characteristics to act as a moral agent. Seven aspects of psychology as character idenfikasi, namely: (1) moral action; (2) moral values; (3) moral personality; (4) emotional morals; (5) moral reasoning; (6) moral identity; and (7) basic characteristics. The value comes from the Latin *valere* which means good or bad. The meaning is then expanded into everything that is liked, desired, aspired, and agreed upon. The value of teleport in the conscience and mind as a belief and trust that must be nurtured constantly.⁶

Value is something that is expected by human beings because it is good, aspired, and valuable. Value is not only a belief but a matter of action. Lickona⁷ divided value into two types, moral and nonmoral. Moral value is

⁵ Marvin W. Berkowitz, and Melinda C, "Research Based Character Education," (*The ANNALS of the American Academy of Political and Social Science* 2004 Force Academy and a professor of psychology at Marquette University, 2004), 73.

⁶ Hamid Darmadi, *Dasar Konsep Pendidikan Moral Landasan Konsep dan Impelementasi* (Bandung: Alfabeta, 2007), hlm. 50.

⁷ Thomas Lickona, *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*. (Bandung: Nusa Media, 2013), 55.

a value that demands obligations. Moral value itself is categorized into two, namely universal moral value and nonuniversal moral value. Universal moral value affirm the fundamental value and human dignity. Human has right and obligation to demand other in accordance with universal moral value. In contrast, nonuniversal moral value is a value of specific obligations in a religion such as worship. The second type of value is a nonmoral value, a value that expresses what an individual likes without requiring other individuals to like it.

According to Thoha⁸, tolerance means a measurement limit for the addition or reduction is that is still allowed. Tolerance is the attitude to give everyone the full right to express their opinion, even if the opinion is different. Tolerance is an attitude which allows the establishment of systems that guarantee the personal, property and minority elements which presented in society by respecting religion, morality, and institutions and respecting the opinions of others, without disputing over different beliefs or religions during the things tolerated are not contrary to the norms of peace law in society.

Tolerance is the ability to respect the nature, beliefs, and behaviors that others have. Tolerance in Islam is called *tasamuh* which is understood as an attitude of appreciation, allowing or allowing opinions of others contrary to existing opinions.⁹ Tolerance demands respect for the absolute freedom of human rights. Tolerance is also the attitude of accepting differences to live peacefully and accepting that others have rights.¹⁰ Tolerance refers to the willingness to not interfere with the beliefs, attitudes, and actions of others despite contradict.¹¹ As an ethical virtue, tolerance has two aspects, namely respect and appreciate diversity.¹² Respect for others

⁸ Anis Malik Thoha, *Tren Pluralisme Agama* (Jakarta: Perspektif, 2005), 212.

⁹ Ngainun Naim & Ahmad Sauqi, *Pendidikan Multikultural Konsep dan Aplikasi*, (Yogyakarta: Ar-Ruzz Media, 2008), 77.

¹⁰ Syamsurijal, "Sisi Gelap Toleransi Beragama di Sulawesi Utara: Menyikap Problem Kerukunan Beragama di Bolaang Mongondow, Bolaang Mongondow Utara dan Kotamobagu," *Jurnal Al-Qalam*, 18, no. 1 (Fall 2012): 70.

¹¹ Saiful Mujari, *Muslim Demokrasi: Islam, Budaya Demokrasi, dan Partisipasi Polisi di Indonesia Pasca Orde Baru* (Jakarta: Gramedia Pustaka Utama, 2007), 159.

¹² Michele Borba, *Membangun Kecerdasan Moral: Tujuh Kebajikan Utama agar Anak Bermoral Tinggi*. trans. Lina Jusuf (Jakarta: PT Gramedia Pustaka Utama, 2008), 225.

and human rights, including the freedom of conscience to make choices while not disturbing others. Tolerance is expected to make individuals agree to disagree, even in what is considered controversial.

The second aspect of tolerance is respect for human diversity, which appreciates positive values, and various human roles with different backgrounds, tribes, religions, countries and cultures. This shows tolerance as the good side of every human being. Nisvilyah¹³ explained that tolerance is a graceful attitude toward the principles of others, this does not mean that one has to sacrifice his belief or principle do other people.

Tolerance has different intolerance, it is but a middle way of a social relationship which able to be tolerance. The capable of resisting violence. Peace will not be realized without tolerance. Evolution in creating a culture of peaceful living can be achieved by tolerance. The attitude of tolerance will also be able to support an individual to be able to deal with differences even if he does not stop arguing. Tolerance is a very important instrument in maintaining harmonization among citizens. It is supported by Misrawi¹⁴ that tolerance is an attitude of giving freedom to human beings or to citizens to do their beliefs or regulate their life and determine their own destiny, as long as in its application and in determining the attitude which is not contrary to the requirement of the creation of order and peace in society.

Tolerance is opposed to intolerance attitude. This attitude brings negative attitudes and behaviors that lead to disharmony, and unity will fade away. Symptoms of negative attitudes and behaviors such as blame on a particular group over a traumatic event or thing (scapegoating), using superior physical capacity to insult and repeal rights or status of others (bullying), and describe the characteristics of a group with a stereotyping.¹⁵

The root of the problem of social conflict consists of stereotypes which are conceptions of the nature of one class based on subjective and imprecise prejudices. It is also based on prejudices that are unprofitable to

¹³ Lely Nisvilyah, "Toleransi antarumat Beragama dalam Memperkokoh Persatuan dan Kesatuan Bangsa (Studi Kasus Umat Islam dan Kristen Dusun Segaran Kecamatan Dlanggu Kabupaten Mojokerto)", *Kajian Moral dan Kewarganegaraan* 2, no.1 (Fall 2013): 384

¹⁴ Zuhairi Misrawi, *Alquran Kitab Toleransi* (Jakarta: Pustaka Oasis, 2007), 161.

¹⁵ Al Rasyidin, *Percikan Pemikiran Pendidikan dari Falsafat hingga Praktik Pendidikan*, (Bandung: Cita Pustaka Media Perintis, 2009), 120.

individuals, groups, or even other groups based on views that are not necessarily proven to be true. Another thing which causes conflict is discrimination. Discrimination is a distinction of behavior toward other human beings based on certain characteristics such as race, ethnicity, gender, and so on.¹⁶

In conclusion, the value of tolerance is a value derived from the human conscience that can not be missed. The value of tolerance is a value that values the opinions of different people and respects the rights of others. Tolerance is a very important instrument in maintaining harmonization among religious followers. In tolerance is an attitude that does not respect the differences and rights of others.

Definition of Novels

Some novels that developed in Indonesia come from English literature. The term novel comes from the Italian *novelle* which means short story in the form of prose. German literature refers to novels in novel terms which mean the same as novels, that is, fiction that is not very long.¹⁷

Novel itself is a type of fictional story that emerged later compared with short stories and romance. Novel reveals the life of the characters and moral values that can be applied in life. Novel is also covered by the term of romance, since romance is only a novel term used before the second world war in Indonesia.¹⁸ The use of the term roman is considered reasonable because the Indonesian writer is generally oriented to the Netherlands who commonly named this form with the term romance.

Among the literary theorists, there are those who distinguish between novels and romance, saying that novels express a concentration of life at a time of tension, and a centralizes concentration of hard life. The term of romance is then said to be a chronicle of a wider life describing events from childhood until adulthood and death.

¹⁶ Eko A. Meinarno, *Manusia dalam Kebudayaan dan Masyarakat*, (Jakarta: Salemba Humanika, 2011), 179.

¹⁷ Nugraheni Eko Wardani, *Makna Totalitas dalam Karya Sastra*, (Surakarta: UNS Press, 2009), 15.

¹⁸ Atar Semi, *Anatomi Sastra*, (Padang: Angkasa Raya Padang, 1993), 32.

The novel has characteristics, namely the change of fate of the story characters, the existence of several episodes inside life of the main character, and usually the main character does not die. In addition, the novel does not demand the unity of ideas, impressions, emotions, and settings as found in short stories.¹⁹

The novel is a literary work of fiction and has its own characteristics which distinguish it from other fictional literary works such as short stories, romance, and novellete.²⁰ These differences can be seen in terms of formality, the length and shortness of the story, the complexity of the story content, a supportive actor on a story. The special advantages of novel are being able to express something freely, presenting more, more detail, and more involving complex issues and presenting structured background figures.

A good novel, of course, is also supported by a complete intrinsic element and extrinsic elements. The intrinsic elements that can complete a novel include themes, plot, character, setting, author's point of view, language style and message. The elements of sociology, author biography, the condition of the author, society, the economic environment, and the social culture of the author may determine the characteristics of literary works produced by authors. Other extrinsic elements such as view of nation's life can also influence the creation of a story in a literary work.²¹

Social elements have a prominent role in supporting the birth of a masterpiece of good literature. The existence of a social setting can determine a typical or special setting or just be neutral. To be typical and more functional, a description of background or place should be accompanied by a description of the social setting, the behavior of the social life of the community in the place concerned.²² Social background is

¹⁹ Herman J. Waluyo, *Pengkajian dan Apresiasi Prosa Fiksi*, (Solo: UNS Press, 2011), 37.

²⁰ Burhan Nurgiyantoro, *Teori Pengkajian Fiksi*, (Yogyakarta: Gadjah Mada University Press, 2010), 10-12.

²¹ Muhammad Sholehuddin, "*Kajian Antropologi Sastra dan Nilai Pendidikan Novel CA Bau Kan Karya Remy Silado*," (master's thesis, Universitas Sebelas Maret, 2013), 39.

²² Burhan Nurgiyantoro, *Teori Pengkajian Fiksi*, (Yogyakarta: Gadjah Mada University Press, 2010), 234.

reinforced by the use of regional languages, the use of name who can identify human social positions. Socio-cultural background can not be separated from the socio-cultural circumstances experienced by the author.

The extrinsic element of the author's biography has a role in literary work as an input on the creation of literary works, such as the existence of relationships, alignments, and indirect similarities between the work and the author.²³ The work of the poet may be a mask, or a dramatized convention used by authors based on their own life experiences. The social involvement, attitudes, and ideology of the author can be studied not only through the author's works, but can also be done through biographical documents.

In principle, a literary work will be born through the idea of the author who is usually referred by the term of imagination.

Creativity is the main provision for the creation of literary works.²⁴ The early stages of the creative process are the subconscious impulses that give birth to literary works to the latest improvements made by the author. For some authors, the last part of story or its ending is the most creative part.

A literary work, especially a novel describes a socio-cultural background of society. The author's background can determine the characteristics of literary works produced by authors. The extrinsic element has a great influence on the form and theme of the story produced by the author, since the extrinsic element involves the author's point of view with a different cultural background. Thus, it can be deduced that the extrinsic element has a great influence on the form and spirit of the resulting story.

From some opinions above, it can be concluded that the novel is a fictitious story that reflects the life of people and society. Therefore, a novel describes the culture that exists in a society.

Methods

²³ Rene. Wellek, & Austin Warren, *Teori Kesusastaan*. Terjemahan Melani Budianta, (Jakarta: Gramedia, 1990), 82.

²⁴ Herman J. Waluyo, *Apresiasi dan Pengkajian Prosa Fiksi*, (Salatiga: Widya Sari Press, 2002), 68.

The method used in this study is descriptive qualitative, which describes qualitatively the forms of language (sentence) which shows the value of tolerance in the novel *Ayat-Ayat Cinta 2*. The values of tolerance are in the form of respect and appreciate the attitude toward diversity which shown by Muslims in Scotland, and the attitude shown by native Scottish citizens who in fact were non-Muslim. This research was a qualitative descriptive research so that it is not bound by the research location. Research can be done anywhere that is possible as a place to do research. The data source of this study was a document in the form of a novel entitled *Ayat-Ayat Cinta 2* by Habiburrahman El Shirazy in 2016. The data were in the form of sentences which indicated a superior attitude of tolerance exposed by the characters in the story.

The data collection technique as a tool to capture data to be complete and accurate was content analysis techniques. This technique was used to obtain data about the values of tolerance in the novel *Ayat-Ayat Cinta 2*. The technique of sampling in the form of purposive sampling, this sampling technique used to take the subject of research based on a particular purpose. The validity test of the data was done by using triangulation theory, and triangulation of data sources to get the results in accordance with the agreement. Furthermore, the data were analyzed using an interactive analysis model, involving four main components of data collection, data reduction, data presentation, and conclusion. The four components were interconnected interactively so that this process is cyclical. If the verification were not accurate, the researcher could analyze the data again to obtain more accurate verification.

Results The Variety of Tolerance Value

The value of tolerance shown in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El Shirazy is mostly shown by Fahri's character. Fahri is a figure who dominates the story in the novel. Fahri is an Indonesian citizen who is Muslim, and became a lecturer at Edinburgh University of Scotland. The multifitultural (Javanese-Indonesian) citizenship background is embedded in Fahri's support of the religion he embraces, he highly appreciates the values of tolerance. As it is known that Islam is a religion that appreciates human beings as social being. In addition, democratic countries like Indonesia generally has a high awareness of the importance of

multiculturalism to build tolerance among citizens.²⁵ Multiculturalism has paid attention to minorities to protect the group itself from ethnic groups so that it can maintain group identity of the minority ethnic through culture.

As a wealthy man for his efforts, Fahri is a warm-hearted person, like helping, generous, intelligent, admired by Muslim woman who knows him, and he is religious man. Fahri's religious attitude remains inherent in his soul even though he is busy doing his worldly activities, demanding the people around him to respect and tolerate his religious activity that he has to work on. It can be seen from this following part of story fragment:

"Sorry, for me it's time for worship. Are you bothered if I pray here? If you are disturbed, I will pray in the Office, then back here. Or you feel enough then I will pass this class"

"How long do you pray/do worship?" Asked the student from China.

"Approx 5 minutes"

"Then you worship here only, we do not matter"

"Good. I pray first. Among you, there are Muslims besides me, may come" Fahri glanced at the curly-faced Arab-faced student.

But he is ordinary normal and does not move from his seat. Fahri understands, though Arab-faced, but maybe he's not Muslim, or he's Muslim but wants to pray later on to college.²⁶

In quotation above or part of story, the value of tolerance is shown by the students who allow Fahri to pray in the classroom before she continues his teaching activities. The students showed respect for performing worship as a human obligation to God. In addition, the value of tolerance is also shown by Fahri who does not directly appoint an Arab-faced student who he thinks as a Muslim to join the prayer with him. This shows that Fahri really appreciate human diversity.

The attitude of tolerance is an attitude of responding to differences with good attitudes, recognizing the rights of each individual even though

²⁵ Zuhairi Misrawi, *Pandangan Muslim Moderat: Toleransi, Terorisme, dan Oase Perdamaian*, (Jakarta: PT Kompas Media Nusantara, 2010), 4-5.

²⁶ Habiburrahman El Shirazy, *Ayat-Ayat Cinta 2*, (Jakarta: PT Pustaka Abdi Bangsa, 2016), 6.

his or her attitudes, views, and beliefs are different.²⁷ Fahri's attitude of tolerance by respecting human diversity is also cited in the following quotation:

Within a month, it was the third time Fahri's mirror was written with words that degraded Islam and Muslims. And so far Fahri had been patient, he did not complain to those organizations dealing with Islamophobic or anti-Muslim related cases such as The Islamic Human Rights Commission or Tell Mama run by Faith Matters.²⁸

The quotation above illustrates the figure of Fahri who still appreciates human diversity, considering that not all humans can like and accept Islam. Fahri still shows the value of tolerance in order to stay in good relation so that he did not damage the relationship of brotherhood. List the following dialog:

"It's not right if we serve the teenager, Uncle. We will find the right way to make him realize that what he does is not commendable."²⁹

The dialogue showed Fahri's respect for a teenager who had cursed and said dirty words to him. Islam teaches in QS. Fushilat: 34 that it should not avenge the act not giving response to bad attitude but to resist evil in a good way, so that someone who has a hostility will be like a faithful friend. Fahri pointed out a similar thing. He does not even reply to serve bad attitude that come to him. See this following quotation:

Jason walked slowly while staring at Fahri. Coldly the teenager passed to Fahri: Fuck You!

Fahri returned the gesture with a smile, even though in his heart he said istighfar. He felt that he must accelerate to take action to educate the teenager, to become a more polite and civilized person.³⁰

The quote shows Fahri's good attitude towards the person who has lowered him. The attitude is also shown by Prophet Muhammad SAW when he was often denied by Abu Jahl. Prophet Muhammad SAW did not reply to evil Abu Jahl, even the Prophet visited him when Abu Jahal fell ill. This is

²⁷ Fairuz Amalia Fajriah, & Tri Na'imah, *Toleransi Beragama pada Peserta Didik Berbeda Agama*, (*Prosiding Kesehatan*, 2016), 214.

²⁸ Habiburrahman El Shirazy, *op. cit.*, 31.

²⁹ Habiburrahman El Shirazy, *Ayat-Ayat Cinta 2*, (Jakarta: PT Pustaka Abdi Bangsa, 2016), 34.

³⁰ *Ibid.*, 126.

what Fahri did when he felt bad things to him in accordance with the teachings of the Proph:

"Do not swear it, Uncle! We do not yet know what is causing Keira to hate us so much. Do we have any wrong with him? Is it because of the incorrect information he received about Islam and Muslims? That hatred does not need us to response with the same hatred. We must show with proof that we are far from what he thinks. "(El Shirazy, 2016: 158). On the day of the protests, Fahri forced himself to come to the midst of the protesters. With the bandage still attached to some of his face, Fahri calms the masses. Fahri did not want the protest to be an anarchist act³¹

"...History records, in many pesantrens, whose ustadz/ religious teachers were once killed by communist insurgents, instead nurturing the rebellious orphans' children. There is no grudge, there is only love...."³²

The quote above explains Fahri's response for such evil that approached her with a calm heart, unwilling to reciprocate, and responding to these actions with a wide heart even when he nearly lost his life for the violence he suffered on the streets. Fahri is a character who is told as a kind hearted man and likes to ease the burden of dependents of others. It was illustrated in the following story:

"I see Uncle sleepy and sleepy. Let me hold the wheel. "

"I'm fine, Hoca, no problem."

"Been there, sitting in the back. I hold the steering wheel. Let Misbah sit in the front beside me."³³

The dialogues above illustrate Fahri's conscience who can not bear to see his driver get sleep in driving the car. Therefore, Fahri took over the wheel, and told the driver to rest in the back seat. The footage is also an example of tolerance in the form of respect for others who are exhausted. The tolerance values associated with the above aspects of respect are also supported by the following dialogues:

³¹ Ibid., 507.

³² Habiburrahman El Shirazy, *Ayat-Ayat Cinta 2*, (Jakarta: PT Pustaka Abdi Bangsa, 2016), 578.

³³ Ibid., 87.

Fahri again called Uncle Hulusi, but did not come down. Fahri looked over. Apparently Uncle Hulusi is already sleeping in the back seat. Apparently he was suffered incredible sleepiness that can not be arrested again, because last night we did not sleep. Fahri let Uncle Hulusi sleep.³⁴

Fahri remained to be respectful to his personal driver who needed much rest time, even though he had paid to hire and he was entitled to ask his driver for professional work, but Fahri did not do it because he humanized human. The concept of humanizing human being is a must-have attitude for every human being to respect others. This attitude is in accordance with the core of tolerance.³⁵

Humanizing human being should be applied in life in interacting with fellow human beings as social beings. Fahri's humanizing attitude is also shown in the following story:

"Can you please send Grandma Catarina to the synagogue?" Fahri asked Uncle Hulusi in Turkish.

"To the Synagogue?"

"Yeah."

"Sorry, Hoca, I seem to be sleepy. I need to rest. The head is heavy, Hoca."

Fahri nodded. Without saying goodbye to Uncle Hulusi went back home.³⁶

The story above supports Fahri's tolerance in humanizing his driver. Although as a driver, Uncle Hulusi had right to reject the things he did not like, and Fahri respected those rights. This attitude demonstrates the value of tolerance, because tolerance is an attitude of respect for others in order to provide for human rights.³⁷ Moreover, the value of tolerance is the value of attitudes that require an individual to respect the basic nature of other individuals in the life of society. As it illustrates in the following dialog:

³⁴ Ibid., 88.

³⁵ Palti Siahaan, *Memaknai Kata Memanusiakan Manusia*, (Kompasiana, 2013), 1.

³⁶ Habiburrahman El Shirazy, *Ayat-Ayat Cinta 2*, (Jakarta: PT Pustaka Abdi Bangsa, 2016), 102.

³⁷ N.F.B Rahman, & Hambali K.M, "Religious Tolerance in Malaysia: Problem and Challenges," *International Journal of Islamic Thought* (Fall 2013): 82.

"Hey, do not say so Uncle. It was not because of the Jew. People when it's old, grandma already like it. The man when he is old and getting older sometimes returns like a child again. Often spoiled, often sulking, often arranged at will. Yes, like a child. Do not put it in the heart."³⁸

Part of the dialogue above shows the attitude to respect the basic nature of human beings who began to get older. Moreover, the above dialogue also shows Fahri's understanding without discriminating religion. This attitude corresponds to one of the meanings of tolerance itself that relate to the individual's willingness to build relationships and coexist with other individuals from different backgrounds of ethnicity, religion, race, and intergroup (SARA).³⁹

In principle, tolerance is an attempt to restraint for the potential conflicts to be pressed.⁴⁰ Thus, brotherhood relation will remain in good shape, even if one of them feels hostility. Tolerance will be difficult to create if not achieved mutual understanding and mutual respect. This is reflected in the following story:

While Baruch and his three friends are still discussing the stupidity of their enemies they call amalek. Fahri is very insinuated by their conversation and kept calm.⁴¹

In their eyes amalek is very low, a very low human value. I do not accept you called amalek. In fact, I was accused of being lame. Why should I go there again?

"Oh so about amalek. Please let me tell you the names of the people who quarrel with the grandmother, I will invite to discuss scientifically about amalek."⁴²

³⁸ Habiburrahman El Shirazy, op. cit., 255.

³⁹ J.A Denny, *Menjadi Indonesia Tanpa Diskriminasi Data, Teori, dan Solusi*. (Jakarta: Inspirasi, 2014), 131.

⁴⁰ Alwi Shihab, *Islam Inklusif* (Bandung: Mizan, 1999), 19.

⁴¹ Habiburrahman El Shirazy, *Ayat-Ayat Cinta 2*, (Jakarta: PT Pustaka Abdi Bangsa, 2016), 262.

⁴² Ibid., 288.

The story explains that there is no need to wait for people with disagreements, even taunts. This is done to reduce the potential for conflict between them. If desired, the insulted people will show the truth in a good way so that it can be accepted without division. If not, just silence it.

Tolerance can also be shown by respecting, respecting and open to other people's opinions and caring among people.⁴³ Professor Carlote, Fahri's co-worker at The University of Edinburgh shows this attitude. Considering to the following dialog:

"I already know what you mean. All right I appreciate. Your attitude is typical of Malays. I'll tell you, this time you can behave like that, appreciate a more senior lecturer..."⁴⁴

The dialogue occurred when Fahri refused an offer to become a Ph.D counselor. Fahri felt it was inappropriate to guide the student because he feel that his knowledge is not qualified enough if it were compared with other senior lecturers.

This rejection is appreciated, and respected by the senior lecturer who offers. The attitude of tolerance in respecting other people's decisions is also shown by Fahri, as in the following quotation:

"Do not force me, whatever happens to me I bear it. I want to go back home," Grandma Catarina said firmly. Fahri would have to obey her wishes.⁴⁵

The quote shows Fahri's attitude that respects and respects the decisions made by Grandma Catarina. As expressed by Ali, tolerance is giving others the freedom, and being patient in dealing with others.⁴⁶ The attitude of respecting and honoring a decision made by others is also reflected in the following dialogue:

"My business in London can not be canceled or postponed, sorry."

⁴³ Yuni Maya Sari, "Pembinaan Toleransi dan Peduli Sosial dalam Upaya Memantapkan Watak Kewarganegaraan (*Civic Deposition*) Siswa," *Jurnal Pendidikan Ilmu Sosial*, 23, no. 1 (Fall 2014): 19.

⁴⁴ Habiburrahman El Shirazy, op. cit., 392.

⁴⁵ Habiburrahman El Shirazy, *Ayat-Ayat Cinta 2*, (Jakarta: PT Pustaka Abdi Bangsa, 2016), 450.

⁴⁶ Muhammad Daud Ali, *Islam untuk Disiplin Ilmu Hukum, Sosial dan Politik*, (Jakarta: CV Wirabuana, 1986), 81.

"I understand." "Thank you for your understanding."⁴⁷

When Ozan had started the car engine, Fahri had made a decision that he could not go to Oxford. He had to go to the airport to fly to Edinburgh. Fahri conveyed it to Ozan and explained in detail the reason. Despite his disappointment, Ozan and Uncle Akbar allow Fahri for not going. "I understand."⁴⁸

Misbah has finished his Ph.D. sessions and was asked by his supervising professor to continue postdoctoral. Fahri had suggested that Misbah accept the offer, his family in Indonesia could be brought again to Edinburgh. But Misbah chose to return to Indonesia. Although different opinions, Fahri supports Misbah's decision.⁴⁹

The above dialogues show about respecting decisions made by others. This attitude is included in the concept of tolerance values.

Rohmadi & Kundharu⁵⁰ says that tolerance relates to characters to appreciate and respect others. This attitude of respect is contained in a story in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El Shirazy. Check out the following story:

"...in Kudus, a santri town located about 500 km east of Jakarta, Muslims do not slaughter cows for Eid al-Adha sacrifices. They replaced it with a buffalo. Why? This is based on the teachings of Sunan Kudus, a great religious teacher who preaches in the city. In the early days of Islam entered Java. Sunan Kudus greatly appreciates Hindus who respect cows...."⁵¹

From the story above, it explains Fahri in a debate forum at the University of Oxford. Fahri got a chance to argue with the world's leading people on religion, he represents his home university, The Edinburgh University. The story is an example of the value of tolerance that has been

⁴⁷ Habiburrahman El Shirazy, op. cit., 461.

⁴⁸ Habiburrahman El Shirazy, op. cit., 473.

⁴⁹ Habiburrahman El Shirazy, op. cit., 612.

⁵⁰ Muhammad Rohmadi & Kundharu Saddono, "Novel Bidadari-Bidadari Surga Karya Tere Liye dalam Rangka Pembentukan Generasi Indonesia yang Unggul," *Jurnal Karsa*, 22, no. 1 (Fall 2014): 91.

⁵¹ Habiburrahman El Shirazy, *Ayat-Ayat Cinta 2*, (Jakarta: PT Pustaka Abdi Bangsa, 2016), 577.

embedded in Muslims since years ago, even Islam has just entered on the island of Java.

Tolerance is also related to religion, including belief-related to faith. Read the following dialogues:

"Okay, okay, I'm trying to figure it out. Too bad, this is the best wine I can get. But that's okay. I will think about replacing it with another gift."⁵²

In the dialogues above, it shows effort to accept the rejection he received from Fahri. The rejection occurs because a Muslim is forbidden to drink wine (khamr). Brenda has behaved in tolerance, while respecting and respecting decisions based on the religious beliefs of others.

Syarif⁵³ says that in the life of society need some foundation to organize social life, such as justice, freedom, equality, deliberation, pluralism and including tolerance to create a peaceful, harmonious, happy, and prosperous environment. The value of tolerance is also part of the value of character education that is being intensively implemented in the education world.

The values of tolerance included in character education values should be applied as early as possible and sustainable in the wider community. According to Kosim⁵⁴ the necessity of planting superior values without thought and coercion to form a person who spontaneously performs virtue in accordance with the values taught.

The value of tolerance is a superior value that must be owned by everyone in the community. This value can enable a person to appreciate, respect all forms of difference that can be encountered in the life of a nation, moreover living in a plural society without distinction of social, cultural, religious, political, social status and differences others that can cause conflicts.

Based on the above explanation, it can be concluded that the value of tolerance which is one of the values of character education is reflected more prominently in every act of the perpetrators. The generation of strong and

⁵² Ibid., 165.

⁵³ Zainuddin Syarif, "Rekulturasi Pendidikan Islam di Tengah Budaya Carok di Madura," *Karsa* 22, no. 1 (Fall 2014): 115.

⁵⁴ Mohammad Kosim, "Urgensi Pendidikan Karakter," *Karsa* 91, no. 1 (Fall 2011): 91.

intelligent generation for a better Indonesia becomes very important to be realized.

Declining the moral conditions becomes the reflection materials for the nation's successor, educators to form an Indonesian gold generation that upholds the value of tolerance, given that Indonesia is a country of diversity. Yusuf⁵⁵ also said that education should focus on human coaching in as whole. The implementation of character education should start early, in collaboration with parents, communities, educational institutions from early childhood education, SD / MI, SMP / MTs, SMA / SMK / MA, universities, local government and central government. The supporting factors of the successful implementation of tolerance value at schools should be related to the application of school rules relating to the value of tolerance, religious dialogue, and applying multilingual curriculum.⁵⁶ With such cooperation, making Indonesia to become a moral based country morality is not merely a goal that becomes a mere idea and discourse.

Conclusion

Based on the results of data analysis and discussion that has been done in this study, it can be concluded that the tolerance value found in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El Shirazy is a tolerance attitude that is related to respect and appreciate humanity in the environment. Based on these conclusion, this research is expected to give example or as a model to every young generation and motivate the wider community to read a soul-building novel by Habiburrahman El Shirazy, like *Ayat-Ayat Cinta 2*.

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⁵⁵ Muhammad Yusuf, "Pendidikan Karakter Berbasis Quran dan Kearifan Lokal", *Karsa* 22, no. 1 (Fall 2014): 55.

⁵⁶ Ainul Yaqin, *Pendidikan Multikultural* (Yogyakarta: Pilar Media, 2005), 62.

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